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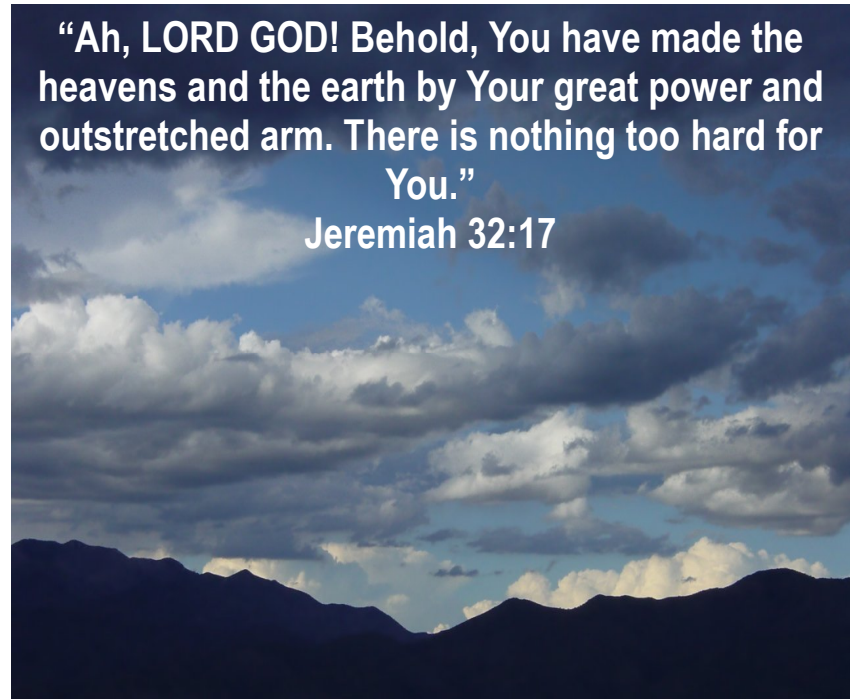
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If you have questions during the week, please drop us an e-mail at [jim@calvaryroswell.com](mailto:jim@calvaryroswell.com) or [phil@calvaryroswell.com](mailto:phil@calvaryroswell.com)

For a digital form of this booklet, an mp3 version of the teaching and/or powerpoint slides from the teaching, visit our website at <http://www.calvaryroswell.com/biblestudies/index.htm>



## Thru the Scriptures 2006-08



### Jeremiah 30-36

March 27-April 2nd, 2008

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. (2 Ti 3:16-17)

## Jeremiah-

In the covenant of grace God himself conveys himself to you and becomes yours. Understand it: God—all that is meant by that word—eternity, infinity, omnipotence, omniscience, perfect justice, infallible rectitude, immutable love—all that is meant by God—Creator, Guardian, Preserver, Governor, Judge,—all that that great word "GOD" can mean, all of goodness and of love, all of bounty and of grace—all that, this covenant gives you, to be your absolute property as much as anything you can call your own. "I will be their God." We say, pause over that thought.

*-C H Spurgeon, "God in the Covenant."*

### Helpful Study Links:

Additional Commentary: (Great Resource!)  
[http://preceptaustin.org/jeremiah\\_commentaries.htm](http://preceptaustin.org/jeremiah_commentaries.htm)

### Sermon Links:

"God in the Covenant" by C H Spurgeon  
<http://www.biblebb.com/files/spurgeon/0093.HTM>

"Is Anything to Hard for God?" by Ray C. Stedman  
<http://www.pbc.org/files/messages/3893/3211.html>

### Commentary:

The commentary used throughout this booklet is  
**With the Word Bible Commentary**  
by Warren W. Wiersbe.  
ISBN 0-8407-9108-9

# Daily Bible Study

Thursday, March 27th, 2008

## *Passage for today: Jeremiah 30*

### Questions to Ponder

1. The days of destruction are upon Israel, time is very short before the captivity will fall. What is the message that God gives Jeremiah in light of this?
2. In truth, the time spoke of in these verses refers to the future, to the time of “Jacob’s trouble” or the great tribulation. What do these verses show us about those coming days and why is it so important?

### With the word Bible Commentary

#### Jeremiah 30

Jeremiah saw in Judah’s exile a picture of the future day of national suffering (“the time of Jacob’s trouble” [v. 7]), when the Jews will go through tribulation. He also saw in their restoration from exile a promise of the regathering of Israel in the latter days.

Judah had sinned, so God had to correct them in love; but He would not permit their enemies to take advantage of them. God is faithful to His people even when they are not faithful to Him (2 Tim. 2:12–13).

He chastens us so that He might heal us (vv. 12–17). The trials that He sends may be like bitter medicine, but they have a way of healing the sinful heart: “Now no chastening seems to be joyful for the present, but grievous; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it” (Heb. 12:11).

In times of suffering, live for the joys of “afterward.”

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Je 30:1). Nashville: Thomas Nelson.



# Daily Bible Study

Friday, March 28th, 2008

## *Passage for today: Jeremiah 31*

### Questions to Ponder

1. The previous chapter described the coming judgment, but this chapter describes the restoration (even the Millennium). What things specifically does God point out about that time?
2. How would this chapter be an encouragement to those in Jeremiah's day? How might it encourage us today?

### With the word Bible Commentary

#### Jeremiah 31

The tragedy of sin is that it keeps God from being to us all that He wants to be.

***He is our Lover (1–6).*** The image of marriage is frequently found in both Jeremiah and Hosea. When we disobey God, we sin not only against His law but also against His love. We break the heart of God when we give our love to what He hates.

***He is our Father (7–9).*** Israel is His firstborn; He redeemed the people in Egypt (Exod. 4:22). God wants to be a Father to us (2 Cor. 6:14–16), but our sins stand in the way.

***He is our Shepherd (10–14).*** The flock of Israel was smitten and scattered, but the Lord was caring for it just the same. No matter how dark the day, the Shepherd will find you, lead you, and give you a song.

***He is our Comforter (15–40).*** What lamentation there was when homes were broken up and people were carried off to a foreign land! But God gave the word of comfort: they will come home again. He promised them a new covenant that would change their hearts, and we have that covenant in Jesus Christ (Heb. 8; 10:1–25).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Je 31:1). Nashville: Thomas Nelson.



# Daily Bible Study

Saturday, March 29th, 2008

*Passage for today: Jeremiah 32*

## Questions to Ponder

1. What is Jeremiah called to do in this chapter? Why?
2. There is an interesting thing that gives us insight into Jeremiah and God's work in us as well. Jeremiah obeys the Lord, and even explains to Baruch. But then in his own time with the Lord, he has a question—what is that question? What does this show us?

## With the word Bible Commentary

### Jeremiah 32

“Put your money where your mouth is!” is an American saying that means “Practice what you preach!” Jeremiah had been preaching that the Jews would one day return from exile, so God made him prove that he really believed God's promise. Whenever you share the Word with people, expect to be tested. This is the only way they can tell the reality of your faith.

How foolish to purchase property in a town occupied by the enemy! But if you believe that there is a future for that land, you will not hesitate to buy it. God's people live in the future tense and measure today's decisions in the light of tomorrow's certainties.

You may feel let down after you have made a great step of faith, and that is the time to pray and let the Lord speak to you and assure you. People may laugh at you, but rest in the Lord and allow Him to encourage you.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Je 32:1). Nashville: Thomas Nelson.



# Daily Bible Study

Sunday, March 30th, 2008

## *Passage for today: Jeremiah 33*

### Questions to Ponder

1. This chapter is a continuation of the theme of the last two chapters—restoration. What does God promise to restore in this chapter?
2. How contrary did this message look in the life of Jeremiah at this time? In Israel? Why is this important for us to understand and see in our lives?

### With the word Bible Commentary

#### Jeremiah 33

Men may shut up God's servant, but they cannot shut out God's Word (2 Tim. 2:9). The Word comes to you—no matter where you are—if your heart is open to the Lord. God sometimes has a “second” message for you, so be alert.

God sent his imprisoned prophet a message of encouragement. The “sick” nation would one day have health; the defiled nation would be cleansed; war would give way to peace; and the truth of God would conquer the lies of the false prophets. There would be wedding songs, not funeral dirges; and righteousness would reign from the throne of David.

When will this occur? When Jesus Christ, the Son of David, reigns on earth (23:5–6) and makes Jerusalem a city of righteousness. Meanwhile, as He reigns in our lives, we can be His servants and minister to those who need these same blessings. Through us, the Lord can bring to others the life-changing message of spiritual health, cleansing, and peace, and they can start rebuilding what sin has torn down.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Je 33:1). Nashville: Thomas Nelson.



# Daily Bible Study

Monday, March 31st, 2008

## *Passage for today: Jeremiah 34*

### Questions to Ponder

1. What does this chapter teach us about the “obedience” God is looking for?
2. Why won’t some obey the Lord? How does Zedekiah portray these who resist God?
3. Why do some obey God, but only for a time? What might have been the motivation? Why would they stop “obeying”?

### With the word Bible Commentary

#### Jeremiah 34

***Bondage to the enemy (1–7).*** When the enemy finally broke through the city wall, King Zedekiah would try to escape but would fail (2 Kings 25:1–7). Jeremiah told the king to submit to Babylon, but he would not obey. Therefore, the king would be captured, bound and blinded, and taken to Babylon where he would die. His bondage to sin led to bondage to the enemy. He destroyed himself.

***Bondage to the brethren (8–22).*** The Jews were not to enslave their brethren; and every seven years, their servants were to be set free (Exod. 21:1–11; Deut. 15:12–18). The people in Jerusalem obeyed this law during the siege; but when the Babylonian army retreated because of the Egyptian army (v. 21; 37:5–10), the people took their slaves back again! The owners had obeyed when things were difficult, hoping to appease the Lord; but when things got better, they changed their minds (Ps. 66:13–14).

Obedience must come from devotion within us (Eph. 6:6) and not depend on circumstances around us. These masters were in greater slavery than their servants because they did not seek to please the Lord.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Je 34:1). Nashville: Thomas Nelson.



# Daily Bible Study

Tuesday, April 1st, 2008

*Passage for today: Jeremiah 35*

## Questions to Ponder

1. In the last chapter we saw a people who would not obey—but in this chapter God shows Jeremiah a people that did obey.
2. How did God see the obedience of this people? What promise did God give them because of this?
3. Yet there is a sadness—we see a people who will obey man's rules, but not God's. Why do you think this is true?

## With the word Bible Commentary

### Jeremiah 35

The founder of the Rechabite family had assisted Jehu in removing Baal worship from the land (2 Kings 10:15–17), so they had a godly heritage. When the Babylonian army moved in, the Rechabites had to abandon their nomadic way of life and enter Jerusalem for safety.

They abandoned their tents, but they did not abandon their standards. Even though they were in the house of the Lord with a prophet of the Lord, they refused to drink wine. The Rechabites did not ask others to agree with their tradition, but they would not violate it themselves. They were a loyal clan.

Man's tradition is not necessarily bad, unless it is contradicted by or substituted for God's truth (Matt. 15:1–20). You may not agree with the traditions of others, but are you as devoted to God's Word as they are to their traditions? The Jews refused to obey the very law of God, but the Rechabites obeyed human traditions. What an indictment against the Jews who claimed to know the true God! Is it an indictment against us today?

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Je 35:1). Nashville: Thomas Nelson.



# Daily Bible Study

Wednesday, April 2nd , 2008

## *Passage for today: Jeremiah 36*

### Questions to Ponder

1. Consider this: The king would destroy God's Word. Yet the king and his family are gone and would be forgotten were it not for the Book he tried to destroy! God's Word will endure.
2. How should this affect us? How should this cause us to respond to God's Word in contrast to this?

### With the word Bible Commentary

#### Jeremiah 36

**God's Word written (1–4).** Unlike any other book, the Bible is God's Word, inspired by the Spirit of God (2 Tim. 3:13–17; 2 Pet. 1:19–21). Therefore, it can be trusted, and it must be obeyed.

God's Word announced (5–10). God uses human instruments to declare His divine Word to men: "And how shall they hear without a preacher?" (Rom. 10:14).

**God's Word destroyed (11–26).** The king should have been copying the Law for himself (Deut. 17:18–20) and heeding its message. Instead, he destroyed what Jeremiah had spoken and Baruch had written. You can try to destroy the Bible, but you will fail.

**God's Word preserved (27–32).** The king and his family are gone and would be forgotten were it not for the Book he tried to destroy! God's Word will endure: "Forever, O Lord, Your word is settled in heaven" (Ps. 119:89); "Heaven and earth will pass away, but My words will by no means pass away" (Matt. 24:35).

*"The deathless Book has survived three great dangers: the negligence of its friends; the false systems built upon it; the warfare of those who have hated it."*

Isaac Taylor

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Je 36:1). Nashville: Thomas Nelson.



# Outline

- I. Jeremiah's call and commission—1
- II. Jeremiah's messages to his people Judah—2–25
  - A. 1st Sermon: Judah Sinned Willfully 2:1–3:5
  - B. 2nd Sermon: Judah to Be Judged 3:6–6:30
  - C. 3rd Sermon: Judah's Hypocrisy in Worship 7:1–10:25
  - D. 4th Sermon: Judah's Breach of the Covenant 11:1–12:17
  - E. 5th Sermon: Judah's Revived Relationship 13:1–27
  - F. 6th Sermon: The Drought in Judah 14:1–15:21
  - G. 7th Sermon: Jeremiah's Unmarried State 16:1–17:27
  - H. 8th Sermon: Sign of the Potter's House 18:1–20:18
  - I. 9th Sermon: Against Judah's Kings 21:1–23:8
  - J. 10th Sermon: Against Judah's False Prophets 23:9–40
  - K. 11th Sermon: The Two Baskets of Figs 24:1–10
  - L. 12th Sermon: The Seventy-Year Captivity 25:1–38
- III. The Conflicts of Jeremiah 26:1–29:32
  - A. Conflict with the Nation 26:1–24
  - B. Conflict with the False Prophets 27:1–22
  - C. Conflict with Hananiah 28:1–17
  - D. Conflict with Shemaiah 29:1–32
- IV. The Future Restoration of Jerusalem 30:1–33:26
  - A. The forecast of restoration (30:1–31:40)
  - B. The faith in restoration (32:1–44)
  - C. The forecast of restoration-Part 2 (33:1–26)
- IV. The Present Fall of Jerusalem (34:1–45:5)
  - A. Before Judah's fall (34:1–38:28)
  - B. During Judah's fall (39:1–18)
  - C. After Judah's fall (40:1–45:5)
- V. The Prophecies to the Gentiles (46:1–51:64)
- VI. The Fall of Jerusalem (52:1–34)

## ***"I will correct thee in measure"***

Jeremiah 30:11

Devotional from *Faith's Checkbook*

C. H. Spurgeon

To be left uncorrected would be a fatal sign: it would prove that the LORD had said, "He is given unto idols, let him alone." God grant that such may never be our portion! Uninterrupted prosperity is a thing to cause fear and trembling. As many as God tenderly loves He rebukes and chastens: those for whom He has no esteem He allows to fatten themselves without fear, like bullocks for the slaughter. It is in love that our heavenly Father uses the rod upon His children. Yet see, the correction is in measure": He gives us love without measure but chastisement "in measure." As under the old law no Israelite could receive more than the "forty stripes save one," which ensured careful counting and limited suffering; so is it with each afflicted member of the household of faith—every stroke is counted. It is the measure of wisdom, the measure of sympathy, the measure of love, by which our chastisement is regulated. Far be it from us to rebel against appointments so divine. LORD, if Thou standest by to measure the bitter drops into my cup, it is for me cheerfully to take that cup from Thy hand and drink according to Thy directions, saying, "Thy will be done."

## ***"God, Are You Sure?"***

Jeremiah 32:25-26

Have you ever been called by God to do something that is completely illogical by the world's standards? Here, Jeremiah is beckoned by God to do just that. He had been called to buy land. The act in itself seems quite logical for the world at most times, but the circumstances in which he was to buy land here were anything but favorable. The land he was called to buy was about to be taken by the Babylonians and Jeremiah knew it. He knew that for seventy years God would cause that land that he was told to buy to be fallowed and desolate (and by the world's standards, worthless). In a time when everyone else was selling their land seeking to cash out before the coming captivity, Jeremiah was called *to buy land!*

Jeremiah must have felt very silly having to do such a thing. The people must have mocked him and ridiculed him. They must have looked upon him with reproach. The jeers and the scorning had to have taken their toll. Jeremiah was in question. And here we find the prophet, in a sense, questioning God's direction.

He was in prayer, wrestling as any of us would. He was crying to God concerning all he saw transpiring. The Babylonians were closing in and were about to take the city by siege. Seeing this, and yet having the command to buy the land, he cried to God almost in the sense of saying, "Are You sure You want me to do this?" He was in angst no doubt. God's way just didn't seem to be the best way, logically speaking!

Christian, everything about our walk is like this in some sense. Salvation calls us to put our hope in an unseen Christ—One the world calls foolishness. Our daily times of devotion call us to spend time with a loving and living God that we cannot always feel or sense working. Even further, our acts of faithfulness and our lives of simple holiness leave the world confounded and sometimes angry. God calls Christians to take steps and to make moves that don't make sense to the world (or even to them for that matter). In a sense we are called, with every act of faith, to buy land or store treasures where moths and rust cannot destroy. And it just doesn't make sense to our flesh or to the world.

The Lord's words to Jeremiah following his words of question in verse 25, may bring encouragement to us in illogical times of bearing the cross as they undoubtedly did to Jeremiah here. The Lord said to Jeremiah (and to all who question His will), "Behold, I am the God of all flesh. Is there anything too hard for Me?" (Jer. 32:26) This settles it. Is there anything too hard for God? No, there is not! God told Jeremiah that He would surely demolish the city, make it utterly desolate and scatter all its people. But He went on to tell him the end of the matter. He told Jeremiah that just as He demolished it, He would restore it (32:42). And then people would buy the land again. So Jeremiah's buying of the land *would* make sense later.

Isn't this the answer to us when we waiver on doing seemingly silly and illogical things for the Lord? Over and over again in His word, God tells us, that one day all of the things we have had to endure as Christians that just don't make sense now, will soon make perfect sense. With that, Christian, keep plugging along! Keep walking by faith and not by sight as Jeremiah was called to do here. Keep following Jesus step-by-step even if you bear reproach and look the fool

in the world's eyes. Your home is not here! You are instead bound for a homeland where faithful deeds are all that matter and obedience to the unseen King is rewarded abundantly! Stay faithful even when it doesn't make sense, and one day you will shine forth as the noon-day sun in the Land where faithful servants enter in to their Master's joy!

***"I will answer thee, and shew thee great and mighty things which thou knowest not."***

Jeremiah 33:3

Devotional from *Morning and Evening*

C. H. Spurgeon

There are different translations of these words. One version renders it, "I will shew thee great and fortified things." Another, "Great and reserved things." Now, there are reserved and special things in Christian experience: all the developments of spiritual life are not alike easy of attainment. There are the common frames and feelings of repentance, and faith, and joy, and hope, which are enjoyed by the entire family; but there is an upper realm of rapture, of communion, and conscious union with Christ, which is far from being the common dwelling-place of believers. We have not all the high privilege of John, to lean upon Jesus' bosom; nor of Paul, to be caught up into the third heaven. There are heights in experimental knowledge of the things of God which the eagle's eye of acumen and philosophic thought hath never seen: God alone can bear us there; but the chariot in which he takes us up, and the fiery steeds with which that chariot is dragged, are prevailing prayers. Prevailing prayer is victorious over the God of mercy, "By his strength he had power with God: yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Beth-el, and there he spake with us." Prevailing prayer takes the Christian to Carmel, and enables him to cover heaven with clouds of blessing, and earth with floods of mercy. Prevailing prayer bears the Christian aloft to Pisgah, and shows him the inheritance reserved; it elevates us to Tabor and transfigures us, till in the likeness of his Lord, as he is, so are we also in this world. If you would reach to something higher than ordinary grovelling experience, look to the Rock that is higher than you, and gaze with the eye of faith through the window of importunate prayer. When you open the window on your side, it will not be bolted on the other.

***“Call unto Me, and I will answer thee,  
and shew thee great and mighty things,  
which thou knowest not”***

Jeremiah 33:3

Devotional from *Faith's Checkbook*

C. H. Spurgeon

God encourages us to pray. They tell us that prayer is a pious exercise which has no influence except upon the mind engaged in it. We know better. Our experience gives the lie a thousand times over to this infidel assertion. Here Jehovah, the living God, distinctly promises to answer the prayer of His servant. Let us call upon Him again and admit no doubt upon the question of His hearing us and answering us. He that made the ear, shall He not hear? He that gave parents a love to their children, will He not listen to the cries of His own sons and daughters! God will answer His pleading people in their anguish. He has wonders in store for them. What they have never seen, heard of, or dreamed of, He will do for them. He will invent new blessings if needful. He will ransack sea and land to feed them: He will send every angel out of heaven to succor them if their distress requires it. He will astound us with His grace and make us feel that it was never before done in this fashion. All He asks of us is that we will call upon Him. He cannot ask less of us. Let us cheerfully render Him our prayers at once.